

FOREWORD

Shri Pujyapada Swami the author of the "*Ishtopadesha*" (Discourse Divine) was a Jaina saint, of the *Digambara* sect, who flourished in the fourth century A D. He composed several important works on the Jaina Philosophy and Religion of which the "*Sarvārtha Siddhi*" (an elaborate commentary on the *Tattvārtha Sutra*, which may be termed the Jaina Bible), "*Jainendra Vyākaraṇa*" the "*Samādhī Shatīka*" and the "*Ishtopadesa*" are the most famous. The last-named work was translated into Hindi from the original Sanskrit by Shri *Dharma-Divakar, Dharma Bhushana Brahmachari* Sital Prasadji in the year 1923. I have now translated it into English, at the suggestion of the respected *brahmachari* himself, from his Hindi translation. The English translation has been personally revised by the *brahmachari* to whom I am indebted for the favour

The "*Ishtopadesha*" is a charming composition in *adhyātma-rasa*, that signifies a sort of direct appeal to the experience of self-realization rather than a metaphysical study of the soul-nature through the intellectual faculty. I have no doubt that it will prove very serviceable in fixing the attention of the contemplative thought, and, read intelligently, will enable the thoughtful to burn up his *karma* on the *adhyātmic* altar of the Glorious Divinity of the Inner Self.

HARDOI
17th May, 1925. }

C. R. JAIN

परिशिष्ट नं. ३

ॐ नमः

श्रीपूज्यपादस्वामिकृत

इष्टोपदेश ।

THE DISCOURSE DIVINE

Late Mr. Champatrai Jain, Bar-at-Law Vidyāvāridhi.

यस्य स्वयं स्वभावातिरभावे कृत्स्नकर्मणः । तस्मै संज्ञानरूपाय, नमोऽस्तु परमात्मने ॥ १ ॥

He who has attained the purity of his nature by the destruction of all his *karinas* by his own effort—to such an Omniscient Paramatman salutation is offered

Note—Omniscience is the attribute of the Pure and Perfect soul, and is the most essential of divine qualities, which are all implied in it. In Jainism salutation is offered to Divinity not because the devotee expects any boons from the object of his veneration and worship, not because salutation is pleasing to Him who is the embodiment of all divine attributes, not even because such salutation is itself, in any sense, the aim and object of worship, but because, the Paramatman is the Ideal of Perfection for the devotee, who wants to realize it in His own self, and because the adoration of Him who represents the Perfection of Divinity in His own pure being is the only means of attaining to it, at least in the earlier stages of the path.

योग्योपादानयोगेन, दृषदः स्वर्णता मता । द्रव्यादिस्वादिसंपत्तावात्मनोऽप्यात्मता मता ॥ २ ॥

As gold in the ore is held to become pure gold on the intervention of the real causes of purification, in the same manner on the attainment to self-nature the impure (unemancipated) soul is also regarded as pure Spirit.

Note.—The impure ego is like gold in the state of ore, both of them possess the potentiality of attaining to purity and perfection, when rid of the adhering impurities. Smelting is the process employed to obtain pure gold from the ore, which means the removal of the nongold that is found to be mixed up with it. A lump of ore, thus, represents pure gold *plus* so much dross added to it. In the same way the emancipated soul is pure Spirit *plus* so much filth or dirt (matter) adhering to it. Hence, when the filth is removed by a process akin to that of smelting in the case of gold, the foreign material is separated off and self-nature attained, on the emergence of the purity of *sva-dravya* (own substance), consequent on the elimination of constituents of the not-self. The term *sva-dravya* (own-substance) here includes the other three conceptions that are homogeneous with it, namely *sva-kāla* (own-time, signifying the external states that are changing in time), *sva-kshetra* (own space, or self-sized i. e., as existing in its own expanse), and *sva-bhāva* (own-feelings or own nature, i. e., internal

states). These may be termed the 'sīa' quartette technically. The soul that is rid of the not-self exists in its own nature with respect to the sīa quartette, while the transmigrating ego is overwhelmed with the conditions and limitations imposed by the companionship of the not-self. This may be explained in a tabulated form, as follows —

Pure Spirit.	Conditions, of existence	Impure ego.
Exists in His own substance ...	<i>Dravya</i> ...	Exists mixed with impurities of the nature of the not-self.
Is Divine all over	<i>Kshetra</i> ...	Is involved in impurities all over.
Abides in a form that is His own for ever more	<i>Kāla</i> ...	Possesses a form that is liable to periodic changes on account of the liability to birth and death.
Always enjoys the bliss and blessedness, appertaining to pure Spirit.	<i>Bhāva</i> ...	Is devoid of self-feeling, and passes a joyless, cheerless existence, generally.

वरं व्रतैः पदं देवं, नाव्रतैर्वत नारकम् । छायातपस्थयोर्भेदः, प्रतिपालयतोर्महान् ॥ ३ ॥

Observance of vows leads to birth in the heavens, therefore their observance is proper, the vowless life drags one to a birth in the hells, which is painful; therefore, vowlessness should be avoided; when two persons are waiting for the arrival of another person, but one of them waits in the heat of the sun and the other in the shade, great is the difference between their conditions; precisely the same difference is to be found between the condition of him who leads a life regulated by the vows and of him whose life is not so regulated

Note:—In the last verse divinity is said to be the natural attribute of the soul which arises from within its own self on the occurrence of the helpful causes of Self-realization. Naturally enough the question now arises why should one take the trouble of observing vows and otherwise subjecting one self to a life of austerities and hardships, considering that Divinity is actually the potential nature of the soul? Will not the supreme status be obtained without undergoing penances and without vows? The reply is given here in this verse. Painful, at times very painful, indeed, is the life which results from the non-observance of vows. One might even descend into hells which is the most undesirable condition of existence. On the other hand, the observance of vows leads to very happy and desirable conditions, including a birth in the heavens. Therefore the *acharya* says that the difference between the soul that is leading a well regulated life and the one whose life is not so regulated is precisely that between the condition of the man who is waiting for the arrival, of a companion in the heat of the day, exposed to hot winds and the burning glare of the sun, and of him who is also awaiting the arrival of the same person but in a cool and shady grove.

Metaphysically, of course, the helpful potent causes themselves include the observance of vows and the suffering of hardships at a certain stage of advancement; for without them the *karmic* filth cannot be separated from the soul. But the great thing to note about the observance of vows and the suffering of hardships is this that they appear

to be irksome and unpleasant only when thought of or looked at from a distance. When one is imbued with the right Faith one realises at once the necessity of a well-regulated life and actually longs for the perfection of character through suffering and self-denial. And the task does not then appear to be burden-some, but is cheerfully accepted as the surest means of the acquisition of that joyous feeling of self-elevation which is dear to the heart of every aspirant on the path. That virtue is its own reward, is a saying the truth of which is not realized except by him whose life is characterized by self-imposed suffering in the name of Duty and Dharma.

यत्र भावः शिवं दत्ते, यौः कियद्दूरवर्तिनी । यो नयत्याशु गव्यूति, कोशार्थे किं स सीदति ॥४॥

The soul that is capable of conferring the divine status when meditated upon, how far can the heavens be from him ? Can the man who is able to carry a load to a distance of two *koses* feel tired when carrying it only half a *kos* ?

Note—This verse is intended to settle the doubt that might now arise in the mind as to the respective merits of self-contemplation and the observance of vows, especially in regard to the ability of the former to secure a rebirth in the heavenly-regions. The answer is that the soul's contemplation can grant both *moksha* as well as heavens, which are much nearer so to speak; since he who can easily cover a distance of four miles without being fatigued is not likely to experience trouble in going only a mile. Self contemplation thus, is much superior to the mere observance of yours, though the latter are able to lead to heavens for the time being

दृषीकजमनातङ्गं दीर्घकालोपलालितम् । नाके नाकौकसां सौख्यं, नाके नाकौकसामिव ॥ ५ ॥

The happiness that is enjoyed by the residents of heavens appertains to the senses, is free from disturbance [literally, disease], enjoyable for very very long periods of time, and is without a parallel outside the heavens !

Note—The pleasures of a heavenly life are but sense produced, though they are not to be found outside the heavenly region and are exceedingly delightful. The duration of the life, too, is incomparably longer in the heaven than on the earth, and it is therefore true that the heavenly pleasures are enjoyable for much longer periods than the pleasures, of this world

वासनामात्रमेवैतत्सुखं, दुःखं च देहिनाम् । तथा ह्युद्वेजयन्त्येते, भोगा रोगा इवादि ॥ ६ ॥

The experiences of pleasures and pains of the *samsara jivas* (unemancipated souls) are purely imaginary; for this reason the sense-produced pleasures give rise, like disease, to uneasiness on the approach of trouble !

Note—If the pleasures and pains of the world were not the product of imagination they would be lasting, unchanging and eternal. But we see that what is the cause of pleasures to-day becomes a source of disturbance and pain as soon as trouble arises or calamity overtakes the enjoyer. Hence the *acharya* points out that senseproduced pleasures and pain are purely imaginary in their nature, notwithstanding that the infatuated humanity regard them as real and run after them. By the use of the word imaginary it is not to be taken that the *acharya* denies the reality of the experiences altogether; what he is aiming at in reality is only an emphasis on the nature of true happiness to be described later.

मोहेन संवृतं ज्ञानं, स्वभावं लभते न हि । मत्तः पुमान्पदार्थानां, यथा मदनकोद्वैः ॥ ७ ॥

Deluded by infatuation the knowing being is unable to acquire adequate knowledge of the nature of things, in the same way as a person who has lost his wits in consequence of eating intoxicating food is unable to know them properly !

Note:—Infatuations—likes and dislikes, *etc.*—deprive us of that purer form of mental serenity which is necessary for the acquisition of true knowledge, for, as is well known, lucidity of the intellectual faculty is clouded when the mind is strongly agitated by passions and desires and wrong convictions and beliefs.

वपुर्गृहं धनं दाराः पुत्रा मित्राणि शत्रवः । सर्वथान्यस्वभावानि मूढः स्वानि प्रपद्यते ॥ ८ ॥

All the objects, the body, the house, wealth, the wife, the son, the friend, the enemy and the like, are quite different in their nature from the soul; the foolish man, however, looks upon them as his own !

Note:—The wise always perceive themselves as different from the objects of the world whose relations are transient and temporary and perish after a time. The Self, however, is unperishing and eternal, and will pass away, on death, into some other form of life, leaving his newly-formed relations of a transient phase of life, in the course of his eternal wandering career, mourning his loss. Some times the relations depart plunging us in mourning. Hence, the *acharya* points out that the relations and, like them, the other objects which either leave us or are themselves left behind, on death, are all different from the Self in their nature for otherwise they will always accompany the soul and cause it pleasure at all times and under all conditions.

दिग्देशेभ्यः स्रगा एत्य, संवसन्ति नगे नगे । स्वस्वकार्यवशाद्यान्ति, देशे दिक्षु प्रगे प्रगे ॥ ९ ॥

The birds gather together to pass the night, on a tree, from various places in different directions in the evening; but at the earliest moment at the break of day they depart, in the pursuit of their diverse purposes, for different places in all directions !

Note —The world is like a tree where the birds gather together to pass the night, in the morning they are gone. In the same way friends and relations are formed in this world, as if for the night; at the break of day we part company from them, each one going his own way ! Who, then, but the foolish will suffer himself to be entangled with such 'roosting-time' ties ?

विराधकः कथं हन्त्रे, जनाय परिकुप्यति । त्र्यङ्गुलं पातयन्पद्भ्यां, स्वयं दण्डेन पात्यते ॥ १० ॥

Why should the evil-doer become angry with him who takes revenge on him ? He who pulls down the *trāngura* with both his feet is himself felled to the ground through its instrumentality ! This is but just ! It therefore, does not become one to get angry !

Note:—The *trāngura* is an instrument so constructed that if a man holds it with both his hands and then tries with his feet to pull it down to the ground, it will overthrow him at once. The *acharya* likens the action of an evil-doer to the result of pulling down the *trāngura*. The evil one experiences at this moment from the hands of an enemy is sure enough the result of one's own evil-doing in the past. It is that evil which like the *trāngura* has rebounded on oneself and is responsible for one's suffering. Surely, this

is but justice, pure and simple. Where is, then, room for anger in this? The point is that in this world evil is caused by evil, what is experienced now as an evil, experience is sure enough the resultant of an evil act done by us in the past. The experiencer of evil is thus himself proved to be the doer of evil and the cause of his own suffering. Still it is necessary to punish the evil-doer, for otherwise it will be destructive of society and good order. The wise man should, however, so control himself that he should do his duty, but should not allow himself to be carried away by passion in its discharge. The judge, for instance, should so deport himself as to punish the prisoner who is proved to be guilty, but while doing so he should maintain his own serenity of mind and should not allow his decision to be influenced by anger. The result of anger is very harmful for the soul, it tends to undesirable conditions in the next rebirth. Hence, the judge who allows his mind to be swayed by passion will be incurring the liability for a painful hereafter, while the judge who merely discharges his duty and remains calm and collected and of an unruffled temperament will be avoiding that liability and will also be shortening his own bondage as the result of passionlessness.

रागद्वेषद्वयीदीर्घनेत्राकर्षणकर्मणा । अज्ञानात्सुचिरं जीव , ससाराब्धौ भ्रमत्यसौ ॥ ११ ॥

Tied to the long rope intertwined with [the strands of] attachments and aversions, the soul is whirled about in the ocean of *samsāra* (transmigratory existence) for immeasurable time, led by ignorance !

Note —Love and hatred, or attachment and aversion, are the causes of bondage and transmigration. The series of births and deaths is unending, except in the case of him who acquires Selfknowledge. Hence the statement that souls wander about in transmigration for time beyond measure. Ignorance of the real nature of the soul and the non-soul, and of happiness and what is not happiness though it may appear to be so, is the producer of loves and hatreds of embodied life. Led by these the soul comes and remains under the sway of *karmic* forces that drag it about in different conditions and grades of existence in the different parts of the world.

विपद्भवपदावर्ते, पदिकेवातिवाह्यते । यावत्तावद्भवन्त्यन्याः, प्रचुरा विपदः पुरः ॥ १२ ॥

The *samsāra* (transmigratory condition) is like a wheel at a well, where before one bucketful of distress is got over a large number of afflictions overtake the soul !

Note —The thoughtful mind only discovers the world to be full of misery and pain in all conditions. No one thinks of associating happiness with the conditions of existence in the lower grades of life. The trees are rooted to the spot and remain perpetually exposed to the inclemency of seasons, they are further subjected to all kinds of afflictions in the shape of cutting, piercing, burning, uprooting and the like. The smaller insects are destroyed by the thousand by the careless movements of their bigger fellow-beings. No one cares for their writhings and suffering. The birds and beasts and fishes are seized and devoured mercilessly by animals and men. Man himself is a constant prey to the fear of death, and lives in perpetual dread of calamity and misfortune. Those even who may be regarded as favourites of fortune are troubled with many kinds of mental and bodily troubles of their own and of their relations and friends. And at the end of a career, even where it has been the least undesirable, there is nothing more comforting than the grave or the burning pyre to look forward to. Death and the blankness of death ever stare the thinking being in the face. Human life is short and the best of its condi-

tions is ephemeral and fleeting; you have hardly celebrated the advent of a joy when its place is taken by affliction in some form or other. Those who are unluckily spent their whole time in crying and lamentations. Their suffering ceases even to excite the pity of the passers by, by its frequency. Some of them actually experience all the excruciating horrors of hell-life without being in hell ! Kings and millionaires and potentates are no exceptions; they are subject to the pain and misery which the flesh is heir to. The *acharya*, therefore, justly says that this world of transmigratory life is so full of suffering and pain that you have hardly got-over one affliction when its place has been filled up with a dozen others. The wise should, therefore, only seek to obtain release from the world to obtain nirvana where there is eternal peace and joy and life unending.

दुरर्घ्येनासुरक्षेण नश्वरेण धनादिना । स्वस्थं मन्यो जनः कोऽपि ज्वरवानिव सर्पिषा ॥ १३ ॥

He who regards himself as happy on account of the possession of wealth and other like objects of desire, that are obtained with great trouble, that require a lot of botheration in their protection and that are after all perishable, is like the fool who eats clarified butter when suffering from fever and then thinks that he is enjoying good health !

Note:—*Ghee* (clarified butter) only goes to aggravate fever, so that he who eats ghee in that condition and regards himself as healthy because of his eating *ghee* is a big fool. Precisely the same is the case with the man who considers himself happy because he is surrounded by the objects and sources of pleasure. These, too, aggravate the heat and fever of lust, and depart sooner or later without producing anything like satisfaction, that is happiness and rest and peace. The *acharya*, therefore, points out that it is an act of folly to regard oneself as happy when enjoying material prosperity and the like, which, it is further pointed out, are acquired with a lot of trouble and exertion and which involve a great deal of additional trouble in guarding and protecting, and which, notwithstanding all this worry and trouble, are ultimately bound to depart, being perishable by nature.

विपत्तिमात्मनो मूढः परेषामिव नेक्षते । दह्यमानमृगाकीर्णघनान्तरतरुस्थवत् ॥ १४ ॥

The fool is not warned by seeing distress overtake others; he acts like the man who, seated on the top of a tree in the midst of a burning forest, sees deer and other living things perish, but does not think that the same fate is soon to overtake him !

Note —The *acharya* here gives us a true description of the individual blinded by the lusts of the world, who though surrounded by calamity and distress all round is still unable to check himself in time to turn to the true side of life, taking no warning by the fate of others.

आयुर्वृद्धिक्षयोत्कर्षहेतुं कालस्य निर्गमम् । बांछनां धनिनामिष्टं जीवितरसुतरां धनम् ॥ १५ ॥

Time is the cause of the shortening of the duration of life as well as of the increase of wealth : the amassers of wealth [thus] love money more than their lives !

त्यागाय भेयसे वित्तमवित्तः संचिनोति यः । स्वशरीरं स पक्केन स्नास्यामीति विलिम्पति ॥ १६ ॥

The poor man who accumulates wealth so as to be able to acquire merit and the destruction of evil *karmas* by spending it in charity is like the man who covers himself with filth in the expectation that he is going to bathe his body thereafter.

Note:—The acquisition of wealth is accompanied by so much evil-doing and evil-thinking that it itself implies a lot of sin accruing to the soul : what purpose can, then, be served by charity and good works thereafter. The man who enters a drain full of filth in the hope that he will have a good bath afterwards covers himself for a certain with filth. Whether he will be able to wash it off thereafter is an entirely different matter !

आरंभे तापकान्प्राप्तावृत्तिप्रतिपादकान् । मन्ते सुदुस्त्यजान् कामान्कामं कः सेवते सुधीः ॥१७॥

What ! will any wise man indulge in the pleasures of the senses which cause trouble in their acquisition, enkindle lust and desire at the moment of enjoyment and are very painful at the time of parting ? Should a wise man do so, he would not abandon himself to the lustful feeling.

Note:—According to the degree of foresight developed by them, men fall into three classes, namely, the short-sighted, the far-sighted and the farthest-sighted. The first class is that of fools, as all will agree. The second is that of men who are worldly wise. They are learned and thoughtful, but only in matters pertaining to the world, and the concerns of the immediate life that comes to an end after some three score years and ten, when their wisdom also perishes. The third class comprises those few but deeply thoughtful souls who have understood the nature of life and know that the soul survives the physical death. They are familiar with the true nature of things and know that there is no rest or peace for the soul outside nirvana. They are the farthest-sighted, for this reason ; we may also call them *Dharma*-sighted, for *Dharma* signifies the ultimate Truth and the nature of things. Of these Knowers of the true nature of things it is said that they will not indulge in sensual lusts, knowing them to be the causes of suffering and pain, though not appearing to be such to the first or the second classes of men. Should a Knower of Truth be found to indulge in the pleasures of the world, he would not abandon himself altogether to them, but would only be influenced by them in so far as he is unable to resist the forces of *karmic* infatuation engendered in the past. The point is this that the knowledge of Truth changes the angle of vision of the wise one who may not be able to resist the temptation but who will detest himself all the time for his failings, where the fool will simply plunge himself head long in the whirling vortex of pleasures and lusts.

भवन्ति प्राप्य यत्संगमशुचीनि शुचीन्यपि । स कायः संततापायस्तदर्थं प्रार्थना वृथा ॥ १८ ॥

By the contact of which even pure objects are rendered impure and which is a constant source of affliction, to seek to provide such a body with the objects of pleasure is vanity !

Note:—It is not the nature of the senses to ever attain to anything like a lasting sense of gratification. The source and store-house of impurity, the body may be surrounded by all sorts of luxuries and things that are expected to give one pleasure; but its cravings only increase while the things which it touches become impure for any other purpose !

यज्जीवस्योपकाराय, तदेहस्यापकारकं । यदेहस्योपकाराय, तज्जीवस्यापकारकं ॥ १९ ॥

Whatever action is beneficial to the soul is harmful to the body, and whatever action is beneficial to the body is harmful to the soul !

Note:—The association of the soul and the body being the cause of the pain and misery appertaining to embodied existence, *nirvana* really only signifies the destruction of the fleshy prison of the soul, when the latter, fully exalted and immortal in its own right, is installed in the Temple of Divinity as a God, by the mere process of emancipation from the bondage of matter. Hence, whatever tends to the fattening of the body is necessarily the source of continued affliction to the soul and *vice versa*.

इतश्चिन्तामणिर्दिव्य, इतः पिण्याकण्डकम् । ध्यानेन चेदुभे लभ्ये, काद्रियंताम् विवेकिनः ॥ २० ॥

When the divine wish-fulfilling Jewel and a piece of refuse both are obtainable by meditation, which of these will the man of discrimination choose ?

Note:—The man of discrimination will naturally prefer the soul which is like a divine wish-fulfilling Jewel, capable of conferring the inconceivably great boon—the status and the joy of Divinity—to a passing pleasurable form of sense-tickling that is like a worthless piece of *khali* (a cake of sesamum seeds from which oil has been extracted) and serves only to prolong and to embitter the bondage of *karmas*.

स्वसंवेदनसुख्यकस्तनुमात्रो निरत्ययः । अत्यंतसौख्यवानात्मा, लोकालोकविलोकनः ॥ २१ ॥

This soul can be adequately known by self-contemplation and is of the size of its body, immortal, of an exceedingly blissful nature and the knower of Loka and Aloka !

Note:—In this *sloka* the acharya has given a brief description of the soul as freed from the bondage of matter. It is, roughly speaking, of the size of its physical body and is indestructible, hence immortal. Knowledge and bliss appertain to it by nature, being but two of its divine attributes. It can be known adequately in self-contemplation, and when established in its natural purity, freed from the corrupting companionship of matter, it is the enjoyer of unbounded joy and the knower of the entirety of things, which constitute what is known as the Lokaloka (*Loka* = the universe of life and matter + *aloka* = the infinity of Pure space lying beyond the Loka).

संयम्य करणग्राममेकाग्रत्वेन चेतसः । आत्मानमात्मवान्ध्यायेदात्मनैवात्मनि स्थितम् ॥ २२ ॥

Controlling his senses, with concentrated mind, the knower of the Self should contemplate the Self, seated in his own Self, through the Self !

Note:—The contemplation of the divinity of the Self, that is the soul, is only possible through the soul itself, by turning the attention inwards. Now, because the self is seated inwards and the objects of the senses which attract and enthrall the mind lie outwards, the withdrawal of the mind from the outside, that is to say the controlling of the lustful cravings of the lower nature, is an absolute necessity for the realisation of the glory appertaining to Life. For one cannot serve two masters at one time. The Self and the world are antagonistic in nature. The dominance of the latter means the mancipation and distress of the former. Hence, the wise banish the world completely from their thoughts and attend with one-pointed mind to the glorious Divinity of the Self, seated inside.

अज्ञानोपास्तिरज्ञानम्, ज्ञानम् ज्ञानिसमाधयः । ददाति यत्तु यस्यास्ति सुप्रसिद्धमिदम् वचः ॥ २३ ॥

Devotion to ignorance bestows ignorance, and devotion to Gnana (self-knowledge) bestows Knowledge : for it is well established that a thing can grant only that of which it is possessed !

Note.—False beliefs and wrong convictions can never lead to true knowledge; for you cannot get what is not contained in the nature of a thing, e. g., blood out of stones. But he who seeks knowledge is sure to be rewarded by enlightenment; for the law is that he who seeks shall find, he who asks shall get what he asks for and he who knocks shall be admitted into light, provided only the seeking, the asking and the knocking is sincere and persistent and in harmony with the nature of things.

परीषहाद्यविज्ञानादास्रवस्य निरोधिनी । आयतेऽध्यात्मयोगेन, कर्मणामाशु निर्जरा ॥ २४ ॥

By bearing with equanimity, by the power of the soulforce, the trials and hardships consequent on world-renunciation, is accomplished speedily the destruction of *karmas* and the stoppage of further inflow thereof !

Note.—There are two aspects of the *karmic* force the *dravya* and the *bhava karmas*. *Dravya karmas* simply mean matter which flows into the soul with every thought and word and deed. *Bhava karmas* are inner mental states, that is to say feelings, cravings and the like which are the causes that lead to the inflow of matter towards the soul. The bondage of the soul consists in the state of embodiment which signifies association with matter. The ascetic aspires to separate his soul completely from the material impurities that defile and hold it in bondage. The inflow of matter is termed *asrava*, and takes place only because of a certain kind of magnetic attraction which the soul developes under the influence of desire. It ceases when the soul becomes desireless completely. The matter existing in combination with the soul also then begins to dissolve and soon becomes separated from it. This is termed *mrjara*, in the course of which many hardships have to be faced by the aspirant. If these are cheerfully borne, the goal of freedom and bliss is reached speedily, and the soul becomes a pure and perfected God. The destruction of desire, therefore, is the key to the situation, and the *acharya* points out that those who preserve equanimity of mind in the midst of trials and temptations speedily attain to the Supreme Status by the stoppage of the fresh inflow and the destruction of the existing *karmas*.

कटस्थ कर्त्ताहमिति संबंधः, स्याद् द्वयोर्द्वयोः । ध्यानं ध्येयं यदात्मैव, संबंधः कीदृशस्तदा ॥ २५ ॥

In a statement such as 'I am the maker of the mat', two objects are implied; but where the soul itself is the instrument as well as the object of contemplation, how can there be duality in that state ?

Note.—This *sloka* is intended to further elucidate the nature of self-contemplation which is non-dual. There are in that state no two separate objects like a mat and the man who made it, but the object of contemplation is the same as he who contemplates. The soul in reality only contemplates its own inherent glory, so as to realize its hidden divinity. Hence *acharya* points out that there is no room for duality in the process of pure self-contemplation.

बध्यते मुच्यते जीवः, समो निर्ममः कृमात् । तस्मात्सर्वं प्रयत्नेन, नियमत्वं विचिंतयेत् ॥ २६ ॥

The soul involved in the delusion of egoity is enmeshed in the bondage of *karmas*; he who is free from delusion of egoity is freed from the bondage of *karma*. This is the order of things; such being the law, one should try in all possible ways to attain to pure self-contemplation, devoid of the delusion of egoity.

Note:—We have already seen that desire is the root of bondage. Here the *acharya* takes us a step further towards the analysis of desire, which is rooted in the delusion of identity with the body. The ordinary man only knows himself as the physical personality, and naturally remains absorbed in the gratifications of the bodily cravings and wants. This is the delusion which the *acharya* warns us against.

एकोऽहं निर्ममः शुद्धो, बाली योगीन्द्रगोचरः । बाह्याः संयोगजा भावा मत्तः सर्वेऽपि सर्वथा ॥२७॥

I am one, I am without delusion, I am the knower of things, I am knowable by Master Ascetics; all other conditions that arise by the union of the not-self are foreign to my nature in every way !

Note:—The soul is here described from what is known as the *nishchaya naya*, that is to say in respect of its pure natural attributes; in other words, as a pure spirit. The pure spirit is devoid of parts, and therefore only one; being a pure embodiment of knowledge, without any obstructing veils to curtail the field of its knowing functions, it is devoid of delusion; rid of all forms of defilement and corruption, it is pure; having omniscience for its attribute, it is the true knower; and not being endowed with sensible qualities, it is knowable by the super-clairvoyant vision of Great Ascetics and Saints. All the other qualities, attributes and relations which appertain to embodied existence are really produced under the corrupting influence of matter, and are, therefore, not natural to a pure Spirit.

दुःखसंदोहभागित्वं, संयोगादिह देहिनाम् । त्यजाम्येनं ततः सर्वं, मनोवाक्कायकर्मभिः ॥ २८ ॥

The souls involved in transmigration have to suffer a multitude of afflictions, owing to the association of the not-Self, the body and the like therefore, I [shall] renounce them along with all the activities of the mind, the body and speech !

Note:—He who does not control the activities of his mind, speech and body, which are the three channels of sin, only prolongs his bondage and the transmigratory life which is simply full of pain and misery, even under the best of conditions. The aspirant after the final release, therefore, resolves in the manner indicated in the text.

न मे मृत्युः कुतो भीतिर्न मे व्याधिः कुतो व्यथा । नाहं बालो न वृद्धोऽहं, न युवैतानि पुद्गले ॥२९॥

I am not subject to death; then, what should I fear death for ? Nor am I subject to disease, then, what can cause me pain ? I am not a child; I am not an old man; nor am I a youth : all these appertain to the flesh (matter) !

Note:—Pure Spirit is free from death and disease, and has no concern with the divisions of life, childhood, youth, oldage and the like. These are different conditions that appertain to the body of matter, which is, undoubtedly, not the same thing as Spirit or the soul. Why should, then, one fear death ? and how can one be really affected by disease ? The saint, knowing the pure immortal and incorruptible nature of the soul speedily attains to the highest and best condition of Life which is enjoyed by all who acquire the purity of their spiritual nature.

भुक्तेजिह्वा मुहुर्मोहान्मया सर्वेऽपि पुद्गलाः । उच्छिष्टेष्विव तेष्वद्य, मम विहस्य का स्पृहा ॥३०॥

Again and again, through delusions, have the bodies of matter been enjoyed and thrown off by me; how can I long for them now that I am endowed with true wisdom; for no one likes to eat the leavings.

Note:—In the part infinity of time, during which the immortal soul has never ceased to exist, it has put on all kinds of bodies and enjoyed, again and again, the pleasures appertaining to embodied existence, through them, throwing them off always at the end of each form of life. The bodies and things of matter are thus like the leavings in a plate which nobody will like to eat. The Right Believer whose vision has been clarified to perceive the true side of Life, therefore, cannot long for them, since it will be like a longing to eat the leavings and refuse.

कर्म कर्महितावन्धि, जीवो जीवहितस्पृहः । स्वरूपमावभूयस्त्वो, स्वार्थे को वा न बांछति ॥ ११ ॥

Karma works in its own cause; the soul works for its own good : who is there in the world that will not work for his own good when he has the power to do so ?

Note:—Since *karma* produces *karma*, and thus is the cause of the perpetuation of the soul's bondage, it is here described as working in its own cause, the soul also works for its own good, that is to say against the *karmic* power, when it is able to do so. The interests of the two thus clash with each other. The *acharya* here exhorts the soul that has acquired the wisdom of the saints to gird up its loins for the destruction of the enemy; for there is no one in the world who will not like to destroy his foe when he has the power to do so, especially such a foe or *karma*, that acts by stealth and strikes mercilessly and hard.

परोपकृतिमुत्सृज्य, स्वोपकारपरो भव । उपकुर्वन्परस्याङ्गो, दृश्यमानस्य लोकवत् ॥ १२ ॥

O Witless one ! thou art serving this visible show that is not thyself; thou shouldst now renounce doing good to others and take to doing good to thine own Self !

Note:—It is the way of the world that one gives up serving those who are found to be inimical to oneself. The soul has been serving its physical body and the rest of the visible sensible panorama, in the belief that its good lies with the things outside itself. But it has now learnt their real nature. They are— all the ties and joys and relationships of the world, taken together—only so many enemies in disguise ! The *acharya*, therefore, exhorts the soul that is endowed with true insight into the nature of things to abandon them to their own fate and turn to its own welfare, that is, to take to self contemplation.

गुरूपदेशादभ्यासात्संविसेः स्वपरांतरं । जानाति यः स जानातिमोक्षसौख्यं निरंतरम् ॥ १३ ॥

He who has acquired the discrimination between the Self and the not-Self, through the teaching of the preceptor, by repeated meditation on the nature of things, or by direct inner Self-perception, that great soul enjoys the happiness appertaining to salvation constantly !

Note:—Salvation and the happiness appertaining to it are obtained by self-contemplation, when the *karmanas* are destroyed and the soul is left as a pure Spirit, omniscient, and blissful and immortal in its own nature.

स्वस्मिन्सदमिच्छावित्वादभीष्टज्ञापकत्वतः । स्वयं हितप्रयोक्तृत्वादात्मैव गुरुरात्मनः ॥ १४ ॥

Because of its internal longing for the attainment of the highest Ideal, because of its understanding of that Ideal, and because of its engaging itself in the realisation of its Ideal, because of these the soul is its own preceptor !

Note:—The outside Teachers and guides are only helpful where the soul itself is ripe for advancement on the path; their word is of no avail where the hearer is not open to

receive it. For this reason the real teacher and guide is the soul itself; and so far as exertion is implied in the realisation of the Ideal, it is the soul's own action which can ever lead to its advancement and progress on the path. Hence the statement that it is its own preceptor !

भावे विद्वत्त्वमाप्नोति विद्वो नाद्वत्त्वमृच्छति । निमित्तमात्रमन्यस्तु, गतेर्धर्मास्तिकायवत् ॥ ३५ ॥

Those not yet qualified for the acquisition of Truth cannot become the knowers of Truth; the knower of Truth cannot become devoid of it; external Teachers are useful like Ether which is but helpful in the motion (of moving things) !

Note:—The *acharya* here elucidates the nature of the teaching from an outside source. It is like ether which is helpful to the object in motion, but which does not push or move any one. Similarly an external Guide can help only the soul that has acquired a longing to proceed on the Path of Freedom; he cannot impart the impulse which is to initiate the proceeding !

अमयचित्तविक्षेप, एकांते तत्त्वसंस्थितिः । अभ्यस्येदमियोगेन, योगी तत्त्वं निजात्मनः ॥ ३६ ॥

He in whose mind no disturbances occur and who is established in the knowledge of the Self,—such an ascetic should engage himself diligently in the contemplation of his soul, in a lonely place

Note —The one-pointedness of the mind which is necessary for steady meditation is exceedingly difficult in a place where there is even a likelihood of disturbance. Hence, it is pointed out here that self-contemplation should be performed in a lonely place

यथा यथा समायति, संवित्तौ तत्त्वमुत्तमम् । तथा तथा न रोचन्ते, विषयाः सुलभा अपि ॥ ३७ ॥

As greater and greater progress is made in the realization of the glorious Self, so is lessened, more and more, the liking for even those objects of pleasure which may be obtained with ease.

Note:—This *sloka* describes the effect of the progress in self enjoyment. It is destructive of the cravings of the lower nature. The Self is blissful by nature; he who begins to enjoy the divine thrill of spiritual bliss certainly cannot thereafter hanker for worldly pleasure, the craving for which decreases as the enjoyment of true happiness increases.

यथा यथा न रोचन्ते, विषयाः सुलभा अपि । तथा तथा समायति, संवित्तौ तत्त्वमुत्तमम् ॥ ३८ ॥

As even those objects of pleasure which are easily obtainable become increasingly intolerable, in the same measure does the glorious self come into one's enjoyment !

Note:—The enjoyment of the natural inherent joy of life increases side by side with the sense of indifference for worldly pleasures. Thus the more there is of the enjoyment of the internal spiritual happiness, the less is the craving for the sense-produced pleasures; and, conversely, the greater the sense of indifference for worldly attractions and joys, the greater the enjoyment of the real bliss appertaining to Life.

निशमयति निःशेषमिदं जगत् । स्पृहयत्यात्मलाभाय, गत्वान्यत्रानुत्पद्यते ॥ ३९ ॥

The seeker of the self regards the whole world as a product of illusion; and is moved by the desire to attain to self-realization. If he ever becomes entangled in anything else he repents of it !

Note:—Self-realization is possible only by completely turning the back on the temptations and snares of the world, hence, he who longs to attain to it must regard the panorama of the world as transient, instable and fleeting, in other words, as the product of illusion. The wise man will thus never allow himself to be entangled in anything worldly. Born with all the weaknesses of the human nature, he is nevertheless subject to powerful cravings and impulses, and may, under their influence, deviate from the proper path. The *acharya* says that the true characteristic of a wise man is that whenever he is entangled in any of the worldly pleasures, neglecting his proper *dharma* (duty), he will be repenting of his wrong action, even while doing it. For repentance implies confession which is half the amends.

इच्छत्येकान्तसंवासं, निर्जनं जनितादरः । निजकार्यवशात्किञ्चिदुक्त्य विस्मरति द्रुतं ॥ ४० ॥

The seeker after the Self longs for solitude, preferring dissociation with men; if he has to speak to men for a purpose of his own, he puts it out of his mind as soon as it is said !

Note —Solitude is absolutely necessary for pure self-contemplation.

ब्रुवन्नपि हि न ब्रूते, गच्छन्नपि न गच्छति । स्थिरीकृतात्मतत्त्वस्तु, पश्यन्नपि न पश्यति ॥ ४१ ॥

He who has firmly established himself in the knowledge of the Self, such a one does not speak while speaking, does not move while moving and does not see while seeing !

Note —When a man has put his faith firmly in the Self his actions cease to bind, that is to say, affect him. His activity in such a case ceases to be volitional and becomes automatic, as it were. Of such a being it is correct to say that speaking he does not speak, moving about he does not move about, and seeing he does not see.

किमिदं कीदृशं कस्य, कस्मात्केत्यविशेषयन् । स्वदेहमपि नावैति, योगी योगपरायणः ॥ ४२ ॥

The ascetic immersed in the process of self-realization has no awareness of even his body, being undisturbed by questions such as what is the soul ? what is its nature ? who is its master ? from whom is it derived ? where does it reside ? and the like.

Note:—In the culminating *samadhi* (the condition of entrancement of self-realization) thought is over-powered by the thrilling pulsation of the joyousness of self-feeling. Consequently, no question arises as to the nature, attributes, etc., of the soul-substance. The entire soul is then filled with the rapturous rhythm of a life that is at once illumined and blissful by its own light and the inherent ecstasy of delight. In that state there can, of course, be no engrossment of the conscious faculty with the idea of the physical personality or its basis and abode, the body of matter.

यो यत्र निवसन्नास्ते, स तत्र कुरुते रतिं । यो यत्र रमते तस्मादन्यत्र स न गच्छति ॥ ४३ ॥

He who abides in a place, becomes attached to the place he who takes a liking to a locality does not give it up to go elsewhere !

Note:—This is the general rule. When a person likes a place he sticks to it and does not think of leaving it and of going to another place. Similarly, the ascetic who loves the state of the *samadhi* of self-realization never entertains the idea of departing from it, it being full of delicious joy and ecstasy for him.

अमच्छन्तद्विशेषाजामनमिदं च जायते । अज्ञाततद्विशेषस्तु, बद्धयते न विमुच्यते ॥ ४४ ॥

The ascetic, not stirring out of his Self and not attending to the particular natures of the not-self, does not become their enjoyer; by not enjoying the not-self he is not bound by *karmas*, but becomes released from them !

Note:—The law governing *karma* and transmigration is this that attachment and aversion for objects of the senses are the causes of bondage of the soul. They cause the influx of a kind of subtle invisible matter into the soul substance, and the fusion of the inflowing material with the soul is the form of the bondage of *karma* that is so harmful to the self. The soul not falling in the category of the objects of sense, its contemplation does not give rise to attachment and aversion; on the contrary, it is productive of a state of equanimity and indifference in the mind that is engaged in the enjoyment of the natural inborn joy of his own real self. Hence he is not afflicted with fresh *karmic* bondage while he is engaged in self-contemplation. In addition, his existing *karmic* bonds also begin to break up on account of the prevailing state of equanimity; because what is attracted into the soul in consequence of an agitated state of the mind must begin to disperse and depart when a contrary state is established therein. The *acharya*, therefore, says that the *samadhi* of self feeling has a two fold merit : it is, firstly, not productive of any additional mancipation for the soul, and, secondly, it is actually destructive of the existing bondage.

परः परस्ततो दुःखमात्मैवात्मा ततः सुखं । अत एव महात्मानस्तन्निमित्तं कृतोद्यमाः ॥ ४५ ॥

The not-self are surely never the Self; only sorrow accrues to the soul from them. the Self ever remains the Self; it is, therefore, the cause of happiness; because of this, great personages have exerted themselves for the realization of the Self !

Note:—The distinction between sense-produced pleasure and the natural joy appertaining to the soul itself is again emphasized here by the *acharya*, for what shall a man profit if he gain the whole world but lose his own soul ? The fact is, as the *Jainacharyas* have demonstrated, over and over again, that the soul is blissful by nature and comes into the enjoyment of surpassing, unsurpassed bliss by the simple practice of self-feeling. The pleasures of the world are false and illusory, as compared with the joyousness of life itself; they even fail and deceive one in the most critical moment. Moreover, nothing in the class of the not self is lasting and unperishing, so that he who becomes attached to them has sooner or later to lament their loss. Sometimes he himself has to part from the objects of pleasure, when the parting is all the more terrible. What good can, then, come of attachment to the objects in the world ? Atman (the Self) alone is, thus, the fit object of attachment, and it rewards the devotee with life eternal and knowledge and joy unlimited !

अविद्वान्पुद्गलद्रव्यं, योऽमिनंदति तस्य तत् । न जातु जंतोः सामीप्यं, चतुर्गतिषु मुंचति॥ ४६ ॥

Matter which the undiscerning soul attaches itself to never leaves him wherever he goes in the four *gatis* !

Note:—*Gatis* signify the four principal types of embodied existence, in which souls are being constantly born and reborn in the course of their transmigration. These are the celestial, the hellish, the human and the sub-human or the lower kingdoms, the last of which includes all kinds of animals, plants and all other lower forms of life. All these are imposed on the soul because of the companionship of matter of which the not-self are

chiefly composed. The law of the influx of matter has already been noticed a little earlier. It shows that the effect of the love of the not-self on the Self is its being over-powered by matter in the shape of the undesirable forces of *karma* that drag it from one *gati* to another or in the numerous classes and sub-classes of the same type. The *acharya*, therefore, discourse on the folly of the undiscerning who perpetuate their bondage by their own acts, not knowing the nature of the Law that keeps the soul tied to the ever-revolving wheel of transmigration. He who allows himself to fall in love with matter—and all the not-self are perceived by us only in so far as they are matter—should know that the object he falls in love with will not abide to console or grant solace to his heart for ever, but matter will cling to him, because of that act of love, all the more closely ! Knowing this, the seeker after the glory of the Self will shun the pursuit of the objects of the world once the law is shown to him.

आत्मानुष्ठाननिष्ठस्य व्यवहारबहिःस्थितेः । जायते परमानन्दः कश्चिद्योगेन योगिनः ॥ ४७ ॥

He who is firmly established in his own Self, and keeps away from the worldly intercourse, a supreme kind of happiness is produced in the being of such a yogi !

Note—Divine bliss is the nature of the soul which is realized the moment one is rid of all the sense of attachment to the world and is immersed in pure self-contemplation.

आनन्दो निर्दहतयुद्ध, कर्मघनमनारतं । न चासौ खिद्यते योगी, बहिर्दुःखेष्वचेतनः ॥ ४८ ॥

Self produced happiness is constantly burning up the *karmic* fuel in large quantities, while the *yogi*, indifferent to the external pain, is not affected by it in the least !

Note—The Master Ascetic is constantly absorbed in the enjoyment of the spiritual happiness pertaining to his soul, and is, therefore, not affected by bodily discomforts and pains to which he does not even attend consciously.

अविद्याभिदुरं ज्योतिः, परं ज्ञानमयं महत् । तत्प्रपञ्चं, तदपेक्ष्यं, तद्द्रष्टव्यं मुमुक्षुभिः ॥ ४९ ॥

That excellent and supreme light of the Self is the destroyer of ignorance,—the seekers after salvation should always engage themselves in questioning others about it in affectionately seeking it and in realizing it by actual experience !

Note—The soul being the embodiment of knowledge is antithetical to ignorance. Hence the injunction to be constantly engaged in talking and thinking of it and in *feeling* it in every other possible way. It will not do to turn to the Self for a moment or two once a week or even every day; for the habit of the mind is that it runs always after what has engaged its attention the most of the time. The reason why novitiates in *yoga* find it difficult to concentrate their mind on the Self is to be found in the fact that their habitual thinking unconsciously directs the stream of thought into the accustomed channels of activity, and the slightest temptation, which they have never learnt to resist, suffices to steal away their determination.

जीवोऽन्यः पुद्गलश्चान्य, इत्यसौ तत्त्वसंग्रहः । यदन्यदुच्यते किञ्चित्सोऽस्तु तस्यैव विस्तरः ॥ ५० ॥

The Self is different from matter, matter is different from the Self this is the quintessence of all the compilations of wisdom; all the rest of knowledge is but an amplification of this !

Note—Here the *acharya* sums up the result of the entire discourse and says that the one thing to know is the fact that the soul is not matter, nor matter the soul. This is the quintessence of philosophy, though it is necessary to explain it in detail for the benefit of

the ignorant who entertain many doubts on the subject. Whoever has understood this one crucial point or fact thoroughly, so that no doubt is left in his mind concerning the nature and divinity of the soul, is the knower of truth who is sure soon to reap the benefit of his knowledge, and attain to the supreme status outside the painful dreary realm of transmigration and the kingdom of Death. For the soul being actually divine by nature, its divinity remains unrealized only just so long as it is ignorant of itself and devotes all its time to the pursuit of the non-self. Hence, when Self-knowledge has dispelled the thick mists of ignorance and set its natural energy of dispassion in opposition to the forces of *karma*, the destruction of the latter becomes only a question of time, and is encompassed, generally, in the course of three or four incarnations, when it is left, as the result of the process of self-realization, as a pure Spirit, all-knowing, immortal and eternally blissful, a pure and real Divinity, second to none in the three worlds, and the object of devotion and worship on the part of *devas* (celestials) and men.

इष्टोपदेशमिति सम्यग्धीत्य धीमान्, मानापमानसमतां स्वमताद्वितन्य ॥

मुक्तामहो विनिवसन्सजने वने वा, मुक्तिश्चयं निरुपमामुपयाति भव्यः ॥ ५१ ॥

The wise *bhavya** who has well understood the teaching of the " Ishtopadesha ", and who maintains the serenity of the mind by the effort of his will when he is respected as well as when disrespect is shown to him, and who has freed himself from the attachment to the non-self, obtains the matchless treasure of moksha, whether he live in a city or in a jungle !

* The soul that is endowed with realizable potentiality for the attainment of salvation is termed *bhavya*, while the *abhavya* (*a*, not + *bhavya*) is the soul that is potentially divine like the *bhavya*, but with a portentiality that is not realizable into actuality.

NOTE:—Faith in the glorious nature of the Self and mental equanimity are the chief things necessary for the obtainment of release from the cycle of births and deaths (transmigration). The rule with faith is that it never fails to translate itself into action, sooner or later, since belief is the builder and moulder of character, and the controller of impulses. For this reason, even the greatest sinner need not despair, and if he will be intelligently try to understand the teaching herein imparted and apply himself to put faith into it he will soon find himself travelling on the road to saintship. Whether he walk towards it or travel in some more speedy way, will depend on the nature of the obstruction that might be offered by the *karmas* of his previous life. But even the worst of *karmas* begin to lose their power under the loosening influence of the Right Faith, and are speedily destroyed by the scorching fire of Right Knowledge—Mental equanimity is speedily reached in this manner, and the rest becomes easy by a constant meditation on the " Ishtopadesha " which is the Discourse Divine as well as the name of the book in the reader's hand !